

# The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

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PREACH THE GOSPEL TO EVERY CREATURE.

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## PROCEEDINGS OF THE DOMESTIC COMMITTEE.

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### MONTHLY ABSTRACT.

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*November 6, 1837.—Stated Meeting.*—The Rt. Rev. Bishop Onderdonk took the Chair.

The Secretary and General Agent reported the writing of about twenty letters, and that, on the 22d Sunday after Trinity, Oct. 22, he officiated in the morning in Christ Church, Tarrytown, where the collection for Domestic Missions was \$30; and in the afternoon in Zion Church, Greensburgh, the collection being \$33 90.

Among the communications read at this meeting were one from the Secretary, and another from the Librarian, of the Board of Managers of the Female Protestant Episcopal Prayer Book Society of Pennsylvania, accompanying a donation of 200 copies of their 12mo. edition of the Book of Common Prayer, to be distributed at the Missionary stations. For these the Secretary and General Agent was directed to express the thanks of the Committee.

A joint resolution from the Foreign Committee, respecting an application to the Rectors of the churches in this city by the two Secretaries and General Agents, to officiate and have collections in their churches during the winter, was concurred in.

The Rev. Charles Jones, of the diocese of New-York, was appointed Missionary to Apalachicola, Florida.

*November 20.*—The Rev. Dr. Whittingham was called to the Chair.

The Secretary and General Agent reported the writing of about twenty letters. He also reported that, in compliance with a previous arrangement, he left this city on the 10th instant, on a visit to some of the churches in Rhode Island; and that on the

25th Sunday after Trinity, Nov. 12th, he preached in the morning in St. John's Church, Providence, when a collection was made amounting to about \$70; in the afternoon in Grace Church, in that city, the collection being about \$75; and in the evening in St. Paul's Church, North Providence, where the collection was about \$20.

In the evening of Monday, the 13th, he preached in St. Mark's Church, Warren; but no collection was made, the rector having introduced the plan of weekly offerings.

Tuesday, the 14th, he was in St. Michael's parish, Bristol, but a violent snow storm prevented the assembling of the congregation.

Wednesday, the 15th, he preached in the evening in Trinity Church, Newport, when, owing to the weather, only a small congregation assembled: the collection was about \$8.

Thursday, the 16th, he preached in Zion Church, Newport; when, from the same cause, the congregation was also small: the collection was about \$11.

There is reason to hope, that in each of the four parishes last named, not less than \$50 will be contributed to this department before the annual meeting of the Board in June next.

He further reported, that having returned to this city Saturday morning, he preached on the 26th Sunday after Trinity, yesterday, in St. Stephen's Church, when a collection was made of about \$90.

Among the communications received at this meeting, was one from the Rt. Rev. Bishop Chase, nominating several places as missionary stations in his diocese, which were thereupon adopted, viz: Springfield, Sangamore Co.; Tremont, Tazewell Co.; Quincy, Adams Co.; Stephenson, Rock Island Co.; and Vermillionville, La Salle Co.

## PROCEEDINGS OF THE FOREIGN COMMITTEE.

### MONTHLY ABSTRACT.

*October 17th, 1837.—Statcd Meeting.*—The Rev. John M. Forbes in the Chair.

The Secretary and General Agent reported the writing of certain letters, and the subjects to which they related.

The Treasurer, in connection with his monthly report, gave a statement of the present condition of the funds of the Committee, and of its wants for the official year, whereby it appeared that **FIFTEEN THOUSAND DOLLARS**, *in addition to the funds on hand*, will be required *before the first of July, 1838*, to enable the Committee to sustain its establishments abroad on their present footing.

Proceedings were had in regard to the Mission at Syra, the particulars of which will appear in the next number.

The Sub-Committee on Africa, reported sundry resolutions,



suggested by the correspondence of the Missionaries, in relation to mission buildings, salaries, &c., which were adopted. Further supplies were ordered for this station, in the fall expedition of the Maryland Colonization Society.

*October 24th, 1837.—Adjourned Meeting.*—The Rev. Dr. Milnor in the Chair.

The special order of the business—the reading of the unfinished correspondence—having been suspended to receive the report of the Committee appointed to nominate a preacher and substitute, before the Board of Missions at its next annual meeting;—the Committee proceeded to act upon such nomination, and, on motion, the Rev. John Johns, D. D., of Baltimore, was unanimously elected preacher, and the Rt. Rev. Bishop Ives, of North Carolina, his substitute.

A large number of letters were then read and disposed of, among which were full and interesting communications from Athens and Syra. *See Correspondence.*

*November 7th, 1837.—Stated Meeting.*—The Rev. Dr. Cutler in the Chair.

The Assistant Secretary reported the writing of a number of letters, and the subjects to which they related. The Secretary and General Agent had left the city on the 28th ultimo, in the prosecution of his agency through the diocese of Connecticut.

A number of letters were read and disposed of as required.

## OFFICIAL CORRESPONDENCE.

### DOMESTIC.

#### INDIANA.

FROM THE REV. ASHBEL STEELE, MISSIONARY AT NEW ALBANY.

*New Albany, Sept. 27, 1837.*

I feel bound to express my devout gratitude to God for his merciful preservation of myself and little family during the season, and the past year, and also for whatever success has attended my efforts. Of the stated attendance upon public worship, and to hear the preached gospel, there has been an encouraging increase in the number and in the interest felt in the great truths of salvation. The prejudices against the Church, for a time strong, are fast giving way, and the congregation which assembles is often as large as the room which we occupy (rough and inconvenient as it is) can accommodate, and sometimes not all can be accommodated.

Our Sunday school is progressing very encouragingly, and with evidence of becoming the means of much good. We have now 11 teachers and 77 scholars already registered, and more promised as soon as they can be prepared to attend. In aid of our Sunday school we have the prospect of having our wants

kindly and generously supplied, both in respect to books of instruction and for a library, by benevolent contributions of Christ Church Sunday school, and individuals of St. Andrew's Church, and others, Philadelphia, and from a few friends in Connecticut. For these kind and needed favors, the Lord reward them seven fold into their bosoms.

In regard to the erection of a church here, we feel most sensibly that our cause must be greatly retarded until this shall be accomplished. In the words of another, I can truly say, "I had no conception till I came here of the difficulty of finding a place in which to assemble people for public worship. Almost the first thing is to get a church built." And to "inspire such confidence and awaken such a degree of interest, as to lead a western community to embark in such an enterprise," requires no little "fact" and moral "power." Vast numbers do not attend church at all: they have fallen into habits of spending their Sundays in other ways, and for other purposes. It requires, therefore, under God, strong attractions, and some special influence, to bring them out and assemble them within reach of the means of grace. It is supposed that at least *one third* of the population of New Albany are of this class. Our duty is here plain; a house of worship is indispensable, and such aid as others engaged in the good cause, and willing to assist, can furnish us, must be sought for, and added to our own strenuous efforts; and thus we hope, by the help of the Lord, to be instrumental in bringing hundreds (if not thousands) of these over, whom the Christian's heart now mourns, into the fold of Christ.

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FROM THE REV. JAMES B. BRITTON, MISSIONARY AT INDIANAPOLIS.

*Indianapolis, Sept. 30, 1837.*

We have now procured a room for public worship for the winter, or until we get a building of our own. Our congregation varies from twenty to a hundred; but it is expected to be much larger during the session of the Legislature.

August 2d, I commenced a Wednesday evening meeting, for the purpose of explaining the doctrine, discipline, and worship of the Church, by a course of familiar lectures on the communion service. But few have attended, and at present, being obliged to move from my house, they are discontinued. The Bishop has visited us twice, and on the first visit preached to large congregations, and confirmed four persons. This confirmation was a very interesting one, as being the first held in the seat of government for Indiana. I have administered the Eucharist twice, having established the regular monthly communion. August 6th, five persons partook; Sept. 3d, ten persons. This was a day of encouragement, for when I came here, but one person was known as a communicant. One other had been, and intended to return to the church, but was then in another communion. We now number twelve, five having connected themselves with us from



other denominations, and one from the congregation; and the others have been since found out.

Our parish is Christ Church. The vestry consists of five persons, three of whom are communicants. We own a lot, and hope to build in the spring. A Ladies' Society has been formed for the purpose of furnishing the church; and, though the people here have done according to their power—yea, beyond their power—yet I hope soon to establish the system of weekly offerings. Two services are had regularly as yet, without an intermission, every Lord's day. Once I have preached at Bethel, eight miles from Indianapolis, and baptized two children. This was during the week, and it is my desire to omit no Sunday service here. Seriousness seems to pervade our little band on the Lord's day; and I have the consolation of knowing that our few communicants have a good report of them that are without.

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FROM THE REV. GEORGE FISKE, MISSIONARY AT RICHMOND,  
WAYNE COUNTY.

*Richmond, Sept. 30, 1837.*

Guided by your instructions and Bishop Kemper's suggestions, I arrived with my family in Lawrenceburgh on the 28th of June last. Finding, on inquiry, that I was a few weeks too late, the ground being in a measure pre-occupied, I immediately visited this place, and have been advised by the Bishop to remain here. The Bishop administered the communion to five, besides my own family; three communicants have since come to reside here—which makes the whole number eight. It is thought that a suitable time has not yet arrived for organizing the church. Still the impression that we shall succeed in establishing the Protestant Episcopal Church is very general. Our congregation has gradually increased. I have but just begun a Bible class, having had no convenient room to meet in heretofore.

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FROM THE REV. HENRY CASWALL, MISSIONARY AT MADISON.

*Madison, Oct. 13, 1837.*

Since August 21st, I have regularly conducted morning and evening service on Sundays, in the hall occupied by our congregation. I have also superintended the Sunday school, explaining to the children the gospel for the day in a simple and familiar manner. Within the last month I have commenced a course of biblical lectures, on Wednesday evenings, which, however, as yet are but poorly attended. Our usual Sunday congregation numbers about seventy or eighty persons. The Sunday scholars are few, seldom exceeding thirty. I am anxiously awaiting the publication of the questions on Scripture by our own Union, which I understand are already in the press. A Ladies' Sewing Society has recently been established in our parish, which pro-

mises to be useful. Since my ordination to the priesthood, in July last, I have administered the Holy Eucharist on the first Sunday in every month. The number of communicants is about twenty. The number of families in connexion with the parish is not far from thirty, and increasing from time to time by the influx of new comers. We have some hopes that a more convenient place of worship may soon be procured.

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ILLINOIS.

FROM THE REV. E. G. GEAR, MISSIONARY AT GALENA.

*Galena, Sept. 28, 1837.*

During the last quarter my services, as usual, have been principally confined to Galena and the vicinity, but have been somewhat interrupted by a severe attack of illness, from the effect of which I have not yet entirely recovered. I am extremely pained to inform the Committee, that in consequence of the "pressure of the times," we have been obliged to suspend the operation of building our church, which had been happily commenced in the early part of the season. But for this there can be no help, as it was utterly impossible to proceed. We have expended nearly a thousand dollars in preparing for the foundation and procuring materials. When the work will be renewed, I have no means of conjecturing, as it will depend upon a favorable change in the money market. I am opposed to involving ourselves in debt, or applying elsewhere for assistance, deeply as I am convinced that the prosperity of the church greatly depends upon our having a convenient place of worship. But, before leaving this subject, I would take occasion to express the thanks of the congregation to Mr. Smith, for the appropriate and beautiful plans which he has so generously furnished, and which we hope ultimately to carry into effect, as nearly as circumstances will permit.

In the former part of July, Bishop Chase made his first visit to Galena, and confirmed six persons. There would have been a larger number prepared to receive the holy rite, had I not been prevented by sickness from making the necessary preparations for his visitation. Since my last report, nine persons have been added to the communion who are residents of the village; and four others who have spent the summer in this part of the country, have uniformly been present at its administration. One adult and four children have been baptized, and two marriages solemnized.

In August I was sent for to attend the funeral of a pious communicant of the church at Savannah, a village thirty miles distant, where I performed the service and preached to a large congregation, who had assembled on the mournful occasion. This village is one of the most important points on the Mississippi in



this part of the country, and its proprietors have appropriated a lot for the church. Last Sunday I fulfilled an appointment at Mineral Point, in the Wisconsin territory, where I was gratified to meet a large and intelligent congregation, many of whom expressed a desire to have a Missionary sent to them. The responses were made by a considerable number, and the principal inhabitants of the village and the neighborhood would prefer our Church to any other. In conclusion, I would most respectfully urge the Committee to secure the service of a Missionary to officiate as circumstances will permit, in the southern and western parts of Wisconsin. Dubuque, Cassville, Prairie du Chien, and Mineral Point, are all important places, and would form a noble and interesting field for the devoted champion of the Cross. None of these places at present have any regular religious services, of any kind, and are only occasionally visited by a few ministers of the various denominations sprinkled over this vast and beautiful country. Now is the time to lay the foundation of our Church. A few years more, and it will be too late to do it without opposition. The Romanists are preparing to enter upon the field which I have pointed out to the Committee, and a Bishop, I am told by one of their Missionaries, is to be consecrated and sent out this fall to Wisconsin; and Dubuque is to be his head quarters. But Romanism cannot prevail against the Church in this country: the people, if they have an opportunity, will give us the preference.

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## MISSOURI.

FROM THE REV. P. T. BABBIT, MISSIONARY AT BOONVILLE.

*Boonville, Sept. 23, 1837.*

Since my arrival in this place fourteen Sundays have elapsed; the two first I spent here. We were unable to secure any other room than the one belonging to the courts of law, the use of which we have in common with other denominations. I officiated but once on each of those days. Since the 25th of June last we have had regular services twice each Lord's day in the academy. There have been no intermissions of the regular services except those which I was compelled from ill health to omit, and the Sunday (mentioned, I believe, in my last), when I administered the Lord's Supper for Mr. Peake—so that since my arrival I have officiated and preached twenty-one times. There are generally two places of worship open at the same hours on Sunday. Of course the number of those attending the services of the Church is much smaller than formerly, when but one was open at a time; but I believe the plan of having our own room exclusively is the best, and will be the most certain way of advancing the interests of the Church.

On the first Sunday in August I administered the Lord's Supper—this being the first time that “the bread which is the com-

munion of the Lord's body" was broken in this place, unless by the Romanists. It was an occasion not to be forgotten. Our little band were deeply interested, and some much affected; and I do believe the sober and holy service of the Church must have commended itself to many, who then heard it for the first time.

At the evening our numbers—and it is true of all congregations I have seen in the West—are very small, sometimes twenty, and often ten or less adults. To those acquainted only with worldly feeling as it developes itself in our eastern towns, it would be a matter of great surprise to see the almost total apathy here manifested upon religious interests. Public worship is not upheld by opinion: a man is none the less respected if he never enters a house of prayer. We need Christian influence; we must have means, men, and prayers; but those who come as Missionaries must come prepared to stand almost alone in the fight of faith, and what situation can be more dreary?

*September 25th.* While writing under my previous date, brother Peake entered my room unexpectedly (from delay of his letters), and desired me to go to Fayette again to administer the Christian Passover. Yesterday I was accordingly at his station, and was highly pleased with the attention manifested among his people. He has a congregation composed mainly of persons in the prime of life, and of a respectable and intelligent appearance. The responses were spoken out, so that it was really joint prayer and praise. At the sick bed of an aged lady I saw the happy influence of the true doctrine of the blessed sacrament. She had been for many years infirm, and eighteen had elapsed since she had partaken of that precious blood. She was calm, and seemed firm in the faith. She knew that no benefit was affixed to the mere rite, still she knew that, to the sincere Christian, Christ was really present with a blessing, and she longed for the heavenly feast. When we knelt in the visitation office around her bed, "Ah!" said she, "if I could kneel," but her heart was humbled. Afterwards, when I was about to withdraw, she pressed my hand, whispering, "God be thanked for this day." I received then some portion of the blessing promised to Christ's ambassadors.

Next Sunday I hope to break the sacred bread to the little flock in this place. Although there has been an unusual degree of sickness for this place around us, we all enjoy good health, for which God be praised.

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FROM THE REV. F. F. PEAKE, MISSIONARY AT FAYETTE.

*Fayette, Oct. 16, 1837.*

On entirely new ground, with so very few to rely upon for aid, you can hardly expect that my reports in relation to the cause in this place should tell of any great degree of success. Indeed it is as yet altogether too soon to look for the results of my present exertions. But still I have no reason to despond; for, much



as I said to you about the advantages opened to us by the offer which brought me here, I yet candidly say that every thing so far has more than equalled my expectations. We have been enabled to have three services per week all summer—the Thursday evening lectures being on the historical portions of the Old Testament, have excited more interest than could have been anticipated; and, although there are three other denominations in town, still we have had the satisfaction of seeing our Liturgy preferred by a large share of the better informed part of the community. To our three communicants we hope to have added one more at least, when the Bishop visits us the last of this month.

A few weeks since I heard of a lady at Fulton who wished to become a member of our Church. I determined to visit her on the first opportunity, although the distance was fifty miles. Accordingly I made arrangements, and set out on Saturday (October 7th). You can have scarcely any idea of the difficulties to be encountered by the traveller over these muddy plains; but I will spare you the trouble of reading a description of my jaunt. I had previously sent an appointment to Columbia, which lay on my route, 26 miles from this place. Here I preached twice on Sunday to congregations as large as their present house would contain. A large majority of the congregation was Presbyterian—not a Churchman among them—not two, perhaps, that ever heard the service before the Bishop preached there last fall. How was I to manage? The prayer books had been distributed; and, as the “minister’s wife” was not there to “explain it” [anecdote of Bishop Otey], the Minister had to explain it himself. This I did in some brief remarks before the service commenced, and then, occasionally stopping, I told them how to proceed, and so we got on admirably. They gave good heed to my request for them all to join; indeed, so intent were they on doing their part, that they were following me in the Litany through the prayer, “We humbly beseech thee, O Father,” &c. Strange as all this may seem to you, yet I never felt the solemnity of public worship more deeply, nor the admirable adaptation of our incomparable Liturgy to any and all occasions of public devotion. I mention these facts to show you that these people are *teachable*, and that, with judicious management, our services may be introduced *any where*. I should have mentioned that I baptized here a child, whose mother was unable to attend Church; some kind friends standing as sponsors. This lady is the only communicant of the Church in Columbia, but still a Missionary there would do well. They have college buildings (cost 6 or \$8000), but no Professors. I cannot visit this place again personally before the Bishop comes up; but I am *preaching* by letter, and hope that three or four will be confirmed when the Bishop comes. Here, too, a Missionary is wanted much. I have promised to visit it monthly, if possible, until it is better provided. I heard of some Church people farther down the country, but my duties

here called for my return, and I was obliged to give over the pursuit. Should I visit different parts of the country more than I now do, perhaps I should lose as much in one way as could be gained in the other. No, no, we cannot do every thing; and I suppose there is no other way for us than to do what we can, and wait patiently until we can get more help. But I tell you what, brother Carder, when I look around over this moral wilderness in our own country, and see what might be done, what *ought* to be done here at home, and then—but I forbear. Could you hear it, every starving Missionary of our land, and every one of its hundreds and thousands of spiritually destitute places would tell the story. We expect our good Bishop here soon. Brothers Minard and Babbit will probably accompany him. Pray do send us more help soon; but send those, if you can, that won't give up at the first brush of difficulties. I hope to accompany the Bishop to Independence and Liberty. I am anxious to know what there is to encourage us farther up the Missouri; and the Bishop will prefer not to go alone. I am told that Liberty offers peculiar advantages just now.

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#### KENTUCKY.

FROM THE REV. AMOS CLEAVER, MISSIONARY AT PARIS.

*Paris, September 23, 1837.*

After six years' labor the church edifice is at length finished, an irrefragable proof that "Labor omnia vincet." It was opened for divine service on Sunday, the 16th day of July, a day which your Missionary now writes with tears of joy; his emotions, then, are beyond his description. The Rev. Dr. Coit and the Rev. B. O. Peers have preached in the new church several times, by whose assistance, and that of the Rev. A. T. Bledsoe, we made an excellent beginning for the Church, and, had I more time to visit, so that I could by conversation strengthen the favorable impression then known to have been made, much good would unquestionably result to the Church. Since the last report I have added two to the communion.

The Rev. James Youngs, recently ordained Deacon, has signified his willingness to take charge of the country congregations, which occupy so much of my time that I cannot well discharge my duties here, now become greater since the church edifice has been finished. I have, therefore, relinquished the charge of these two congregations, under the expectation that Mr. Youngs will assume the care of them.

I am making collections here for the Missionary Society, but fear that I shall not be able to collect as much as I expected.



FROM THE REV. A. A. WILLIS, MISSIONARY AT SMITHLAND.

*Smithland, September 25, 1837.*

Owing to a recent contribution of \$100 by the church at Mobile towards aiding in the erection of our edifice, and likewise to an arrangement by which funds have been loaned to us to assist in the prosecution of our work, we have been enabled to resume operations on the building, with the certainty of having it so far advanced that it may be used about the 1st of November ensuing. Myself and two others friendly to our Church have incurred the responsibility, trusting that Providence will put into the hearts of the friends of our Zion in the West to aid us in paying off this loan.

An individual whose sentiments hitherto have been of a sceptical or infidel character, has lately made a profession of piety, and he will, before long, join our communion. May God grant that his example, this being the first instance here of a conversion from infidelity to Christianity, may be speedily followed by others, until all shall have embraced, both in outward sentiment and in the conversion of the heart, "the truth as it is in Jesus." Much seriousness has lately been manifested on the part of some of my regular auditors.

I should consider myself unworthy of my trust were I not on this occasion to record my heartfelt gratitude to the great Head of the Church for the gracious furtherance which he has vouchsafed to bestow upon my humble efforts towards rearing his cause among this people. I have further reason for thankfulness, in that the prospects and promise of a still greater good to be effected, are beginning to manifest themselves; and I have good cause for indulging the hope that a new era of things of a nature truly auspicious for the Church here is beginning. The Church has now pre-occupied the ground, and it is a subject of rational expectation that she will grow with the growth, and strengthen with the strength, of this town.

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FROM THE REV. W. M'CALLEN, MISSIONARY AT RUSSELVILLE.

*Russelville, Sept. 27, 1837.*

During the quarter now expiring it has pleased Him, in whose hands I am, to afflict me temporarily; so that I have been for three or four Sundays unable to discharge my usual duties. For the rest I have gone on, as heretofore, officiating on every Lord's day in the country and in town; and I doubt not the word sown among this people will by God's blessing prove beneficial.

The gloominess of the times, as regards pecuniary affairs, has, I regret to say, forced us to abandon the purpose of erecting a church in town at present; but I expect, by God's blessing, to be able to state in my next report, that a building for divine worship has been put up in the country. It will be of frame work. The builder will commence in a few days, and will continue his

services till all is finished. Pray for us that God may be with us in the wilderness, and prosper the work of our hands.

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TENNESSEE.

FROM THE REV. JOHN H. NORMENT, MISSIONARY AT RANDOLPH.

*Randolph, Oct. 4, 1837.*

At the request of Bishop Otey I visited this place in the month of February last, was most kindly and hospitably welcomed by the inhabitants, and received from the vestry of St. Paul's Church (a congregation vacant for the last three years,) an invitation to become their rector. I immediately accepted the invitation thus given, and date the commencement of my services from the 4th of March. Since that period services have been regularly held, on alternate Sundays, in the town and at Ravenscroft Chapel in the country; with the exception of two Sundays, when I attended an association and communion in a neighboring parish, and a necessary absence of two Sundays on a journey to Louisville, Kentucky.

The Chapel in the country having been previously consecrated, and a free Church been recently erected in the town, we have suffered no inconvenience on account of a place of worship, further than what might be expected in the latter instance from occupying the same house in common with two other denominations.

The attendance on the part of the inhabitants has been generally good; a few prayer books have been circulated, and there is more recently a disposition manifested to participate with us in the devotions of the sanctuary.

It is particularly due to the liberality and Christian feeling of the Methodist brethren to state, that they have uniformly attended our public worship and united in our services; and I am happy to add, that the state of religious feeling generally is, at this moment, favorable in the extreme to the investigation and reception of the truths of the gospel.

The communion of the Lord's Supper was administered in this parish on Easter Sunday—services for Good Friday and Easter Even having been previously held: on Trinity Sunday, on the tenth Sunday after Trinity, and lastly on the eighteenth Sunday after Trinity.

In the month of April a subscription was circulated for the purpose of procuring funds for the erection of a church edifice, and, notwithstanding the unparalleled derangement of business, which rendered it a most inauspicious moment for such an enterprise, a sufficient amount, for the accomplishment of this object, was in a short time procured without begging a dollar from abroad, and without increasing our embarrassments at home. The building was soon after placed under contract with prompt architects, and will be ready for consecration at the Bishop's visit during the next



month, (Nov.) This edifice will combine every essential convenience, with great neatness and simplicity of construction. It will be erected upon a lot previously purchased for the purpose, in a most eligible situation, and commanding a view of the Mississippi river.

Ravenscroft Chapel was erected about two years since, at the sole expense of James J. Alston, Esq., whose interesting family of communicants have constituted the nucleus of St. Paul's parish since its first organization, five years ago. The Chapel is distant five miles from the parish Church; and the afternoon of every alternate Sunday is devoted to the instruction of the blacks in the neighborhood, and those belonging to the Alston estate.

I consider this a most important Missionary location and a very promising congregation; and struggling as they have done to procure permanent ministrations, the appropriation from the Domestic Committee was well timed and judicious. It may reasonably be expected that in a short time the rent of the pews in the new Church will constitute a sufficient income for the support of a Rector, especially if he be willing to add to his clerical labors the charge of a select school.

I have, in conclusion, to express my gratitude to God for his blessing on my humble labors—for my having found favor in the eyes of those whom I have been appointed to serve, and for the unmeasured kindness and hospitality which I have every where received.

## FOREIGN CORRESPONDENCE.

### MISSION TO GREECE.

#### ATHENS.

FROM LETTERS OF REV. JOHN H. HILL, DATED ATHENS, JULY 24TH AND 25TH, 1837.

**THE TROY INSTITUTE.**—My intention is now to exhibit to the Committee some remarks on the operation of that most important part of our Missionary labors—the care and education of our family of beneficiaries, which, for the sake of distinction, we are in the habit of terming the *Troy Institute*.

It may perhaps be as well to state at this time the particular object of this branch of the Mission at Athens. Our female friends who have not yet contributed towards its support may thus judge of its utility, and assist those who have thus far so nobly sustained it. It was founded for the purpose of educating female teachers for Greece, and of extending to the daughters of those who occupy the most influential stations, opportunities of obtaining a liberal and pious education. The situation of females in all countries that have been deprived of the light of the gospel, or where it has but dimly shone, has excited the sympathies of those Missionaries who have gone to labor among them, and the most

pathetic appeals have emanated from them in their behalf. Although in this country, in consequence of the natural intelligence of the people, connected with the glimmering of gospel light, never wholly extinguished—notwithstanding the oppression they have endured, we do not find the same degree of degradation as among females in heathen lands; still there are but few who are at all qualified to discharge the important trusts devolving upon them—few capable of directing the infant mind, of which they must be necessarily for a long time the sole guardians, and leading it by early discipline to subdue the passions which, when they have acquired strength by indulgence, are so difficult to overcome. The importance of female influence upon society has been the theme of many a friend of piety and religion. And the instruction and improvement of females has been considered a legitimate and most interesting branch of missionary labor. Although the important results hinted at will be obtained by a steady perseverance in the work already commenced, yet the Committee are aware that we commenced it in a very simple way, and that it was originated by a sense of our wants. The difficulty of procuring female teachers, (or rather the *impossibility*,) to assist us at the commencement of our Mission, and the great advantage which we perceived would result from having all those engaged with us in the important business of teaching in our missionary schools, *under our own eye*, suggested the idea of taking them into our own family, and of educating a few girls for this express object. This we did in 1831, 1832 and 1833, and this small beginning the liberality of the Troy Society has enabled us to put upon a much more enlarged scale. And it now promises to assume an importance, and to be productive of results which emboldens us to present it to you as an object eminently worthy of the liberal support of our female friends at home.

ENCOURAGING RESULTS.—DEPARTURE OF VICTORIA FOR CRETE.—As we know nothing produces confidence and interest so much as an acquaintance with the satisfactory results of plans intended to benefit our fellow-beings, I beg leave to present to you a concise account of some of the occurrences of the past *six months*, as fully developing the success of our labors during the *six years* we have been steadily occupying our post here. This period of six years terminated on the 18th instant, and when we closed our school then for the summer vacation, we could say with thankfulness to God, and ascribing, with a deep conviction of our own unfaithfulness, all the glory to Him, that we are in a state of greater prosperity, are in the enjoyment of greater spiritual blessings, and have the promise of a richer harvest of blessings upon our labors, than at any former period.

Previous to the year 1834, (September,) from which we date the commencement of the Troy Institute, four girls had been members of our family, two of whom were the young girls who had came from Syra to be Assistant Teachers in the Mission



Schools, and two young Athenian girls, DAPHNE and VICTORIA. From September, 1834, to January, 1837, six have been received on the footing of the Troy Institute, and eleven were sent by government. Since the commencement of our Female School on the 18th July, 1831, *ten* girls have been *prepared for teachers*, of whom seven have been constantly residents of our family, and three resided at their own houses, but employed every day as Assistant Teachers in our different Mission Schools. The commencement of the year has brought about a great change in our establishment, and has enabled us to judge of the utility of our work. *Four of our most beloved pupils and inmates of our family have left our roof.* A proposition was made by us to one, educated wholly by us, and residing with us from the beginning, to *join the Mission to Crete*; and this was most willingly acceded to on her part, with her parents' consent. Since VICTORIA's departure for Crete, I have become acquainted with a fact that shows that those who have received benefactions are sensible of their obligations, and are not deficient in gratitude. When it was known that Victoria was going to Crete, it excited no little sensation in Athens. Among the circle of her friends—all native Athenians, and proverbial for their attachment to their country—each one expressed his opinion to the parents of Victoria as his feelings or views dictated. One person endeavored to excite apprehensions in her mother's mind. He told her, moreover, that it was a strange way for Mrs. Hill to show her affection for her daughter by sending her far away from her—Why did we not send DAPHNE, or ELIZABETH, who was a Cretan? At the same time he hinted to her parents, that if they would send for her to return, he thought he could procure for her a situation nearer home—ARGOS—in an excellent family, who would give her the highest wages. But her mother replied, that however desirable it might be to have her daughter near her, she should do no such thing; that she had received every thing from us; that she knew we had her true interests at heart; and, that it would be most ungrateful to send her to strangers, after we had had all the trouble and expense of rearing her. As for VICTORIA, she went to Crete with the true spirit of a Missionary, desiring to glorify God, and with a heart full of devout gratitude to Him, and next to Him to us, to whom she had always been a most obedient child. We believe she will be very useful to that Mission. Mr. Benton having experienced some disappointment about the opening of the schools in consequence of the Pasha's interference, she writes to me—"I pray God to open their eyes that they may come to a knowledge of the truth, and that they may not be deceived so as to believe a lie. O think, my dear sir, how great is my grief when I see the people wandering like the blind, and at the same time oppressed with grief and anxiety on account of this disappointment. I do assure you, my dear sir, I prefer to die rather than live without my school, for then I should cease from my grief and enjoy happiness," &c.

**APPOINTMENT OF MAROUKA AS GOVERNMENT TEACHER.**—The inhabitants of the growing and important commercial town at the Piræus, (the port of Athens, and five miles from the capital,) petitioned us to send them a female native teacher. We referred them to the government first, in order that whoever was appointed might enjoy the privileges and perquisites of a government teacher. At the same time, we privately suggested to the Department of Public Instruction MAROUKA, another of our most advanced pupils, who has been residing with us on the footing of the Troy Institute for three years. There was this advantage in the choice of Marouka, that her parents reside at the Piræus. The government referred the petition to me, and requested me to select whom I chose. MAROUKA was duly examined by the Director of Public Schools, and by one of the Professors of the Gymnasium, and received her diploma, with a salary of 700 drachmas per annum. We were invited to be present at the opening of the school, which took place a fortnight ago with religious solemnities, and before all the public authorities. An appropriate and touching address was made by the venerable and truly amiable Professor Bambas, which has been printed. I will send you a copy by another opportunity. The joy and triumph of the poor parents (for they are very poor) on this occasion cannot be expressed. One of the wealthiest citizens of the place made a feast for us on the occasion, and he had the good sense to invite MAROUKA.

**MARRIAGE OF DAPHNE.**—The marriage of our modest, pious DAPHNE, with Demetrius Pantazis, the chief teacher of our establishment, has been attended with many very gratifying circumstances, though it has removed her from our roof, under which she has lived so happily for six years. We have seen in her case the power of education, when united with piety and virtue, to subdue the most powerful prejudices. And never was the truth of the Scripture declaration that "he that humbleth himself shall be exalted," more strictly verified than in the settlement of this humble orphan-girl, who, by her modest, humble and consistent deportment, maintains an influence among a class of society where much is to be reformed, and where it must be impossible for us to make an impression, except through the medium of a native female. Her husband may be said to have been brought up by us, and has always been upon the footing of a son in my family. It may not be amiss to transcribe a few lines from an intelligent English lady who is well acquainted with society here, having been a resident for some time, and who understands our whole establishment well, and all who are engaged in it. Her letter is an answer to one from Mrs. Hill announcing Daphne's betrothment. She writes thus, March 31st :—"None of your letters, I think, have ever been so interesting as the last. It was a great relief to my mind to find that poor Charikleä's sufferings were terminated, and that to the very last the power of the gospel was manifested in her. Well may you feel you are already repaid! How I long to talk over this subject with you! Then



Daphne's betrothment—how delightful in every point of view; her own individual happiness secured, and your influence extending itself silently but securely into another class. You could not have any thing more to your heart's content. I admire the taste of Demetrius in the choice of a wife; it is a grand triumph over prejudice. We beg we may be allowed to share in the important event, and to present to our well beloved Daphne *an hundred dollars* on the occasion. God bless you. Your own. S. B."

The marriage took place in our own house on the 19th of June. There were many of our friends present, and more than twenty of the relatives of the married couple. The ceremony was performed by the Vicar of the Diocese, and every thing was done, as if she had been our own child. She will recommence her labors in the schools at their re-opening.

DEATH OF CHARIKLEA.—POWER OF DIVINE GRACE.—It will not now be necessary to speak of another (the fourth) who has passed from our care to the enjoyment of the everlasting presence of her heavenly Father and protector, and of her beloved Saviour. The death of CHARIKLEA has already been announced to you. It was an event that called forth our deepest gratitude to Him who alone can make a teaching of his word effectual.

It is with feelings of lively satisfaction, that we are privileged to witness the power of His word upon the minds of those who remain with us for any length of time; and we cease not to beseech Almighty God, that all who come under our roof may receive spiritual as well as moral regeneration and mental improvement. Nothing can exceed the anxiety of parents to place their children under our care; some that they may become teachers, others who are desirous of paying for the education of their daughters. The peculiar difficulties under which we labored all last winter and this spring, prevented us from taking any new responsibilities, and we have therefore avoided giving decided answers, except to fill up the places of those who had gone out. It has been difficult for us to get rid of the impurity with which places have been sought, and it seemed to us hard to decline using the means which Providence appears to us to have set on foot for effecting a most extensive good and gaining a mighty influence, and to be the preparatory step to a great spiritual reform.

GOVERNMENT BENEFICIARIES, &c.—In consequence of the death of *Charikleia*, there was a vacancy among the number of government beneficiaries, and as the number of *twelve* had never been completed, eleven only having been received, the government took occasion to fill up the *two* vacancies, and named two girls, who have both arrived, recommended by us. We have also selected one in place of *Marouka*, who has gone to the Piræus, and one in place of *Victoria* gone to Crete. Six others are waiting until we have more accommodations. We are greatly in hopes that some satisfactory plan will be entered upon between the Committee and Mr. Bracebridge, with regard to the

enlargement and repairs of the missionary house. He has consented to purchase it of me, giving the Society a lease for six years, (or ten, I forget which,) at the rate of eight hundred dollars per annum,\* and I have accordingly transferred the property to him. An addition should be made to the house, if we are to prosecute the important plan now so fully matured. We have procured a plan and estimate of the enlargement, which will require a sum not exceeding \$2,000 to make the necessary alterations and additions. On this subject we have just received a letter from Mr. Bracebridge, in which he encloses a note from LADY NOEL BYRON, (relict of Lord Byron,) giving us the sum of £100 sterling, towards the enlargement of the house for the accommodation of boarders.

DAY SCHOLARS—SPREAD OF RELIGIOUS KNOWLEDGE.—The plan of receiving day scholars, whose parents are willing to pay for their education, we are much pleased with, as it brings under gospel influence a number of young girls who would otherwise not be allowed the privilege; for their parents object to their going to the common school. It also brings us into close union with a most important and influential class of Greeks, whose *respect* only we formerly enjoyed; but now they feel personally grateful to us, and being brought into more intimate relation with us, they learn to value more highly our efforts to benefit their country. Numberless applications have come to us from a distance, which we are obliged to refuse. We earnestly hope the Committee will take into consideration the importance of enabling us to take advantage of this only opportunity of forming the characters of those who in a few years are to hold most important stations, upon sound religious principles. And I state it as an alarming fact that ought to arouse the zeal of our Christian friends, that a serious attempt is now making by the haters of the gospel to establish an institution similar to ours, where *the gospel is to be carefully excluded*. Though it may not be in our power to prevent the establishment of this school of infidelity, it is not the time, at all events, to slacken our own exertions to produce a countervailing influence. Under our roof the gospel is daily *read*, and *taught*, and *preached*. The services of our Church are exhibited in their beautiful order, and not without making an impression upon those who engage in them. The Committee will be happy to learn that I have been privileged to commence at last the services of our Church in *Greek*, and that every Sunday afternoon I have a congregation of about *twenty*, which is larger than that attending on the English service in the morning. Through the liberality of the Prayer Book and Homily Society of England, I have been supplied with copies of the Book of Common Prayer in modern Greek, in French, and in Italian, 12

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\* The proposal was for the term of *ten* years. For the action of the Committee and of the Board on this subject, see Proceedings for 1837, page 84, and the "Spirit of Missions," vol. II. page 197, 228.—[EDITOR]



copies each. At the afternoon service in Greek, I explain to my *attentive* little congregation, a portion of the New Testament in course. I am now employed in the exposition of the Epistle to the Romans, having in my former course through the Epistles avoided this, as too profound for my hearers—but now, I am happy to say, they are able to comprehend it, as well, I think, as any class of hearers in our own country. It is a source of great regret however to me, and to us all, that the modern Greek version of the Liturgy is so wretchedly bad—it is really quite painful for me to read it, and equally so to the intelligent portion of my audience. I have frequently been called on to baptize, to marry, and to bury the dead, when I have been obliged to use the Greek translation, and it always has been with feelings of repugnance. In one case, when I was going to baptize a child, and when I knew some persons of education would be present, I preferred *rewriting* it all to the printed version, for fear of giving disgust to my learned hearers. Why could not a sum of money be raised, or rather, why could not the Prayer-Book and Homily Societies in two or three, or all the different dioceses, unite in contributing a sum of money to have *our own* reformed Liturgy translated and printed here in Athens. I would willingly undertake the work, and could readily procure the services of the worthy and truly pious Professor BAMBAS, and would engage to have it completed in a very brief space of time. I am not prepared to make any suggestion as to how much it would cost, but I suppose a tolerable estimate could be made at home just as well, and I beg leave to submit the whole subject to your attention.

THE GOSPEL PREACHED.—I have said that under our roof the Gospel is daily preached. The Committee must not suppose, however, that I am the only *preacher*. “Out of the mouths of babes and sucklings” God’s word is proclaimed and God’s name glorified. Allow me to repeat a very pleasing incident that occurred only last Sunday week. We had sent a portion of our flock, under the superintendence of Miss F. Mulligan, to a country-house belonging to Mr. Bracebridge, about an hour’s distance from town, to enjoy a little fresh air and repose the first days of our vacation. There are four families of peasants residing on the place, whose cabins, as usual in this country, are built around the farm-house. On the Sunday morning in question, which was the first Sunday they had spent there, when they had finished their social religious duties, the girls commenced singing one of their Greek Hymns, the harmony of which, so new to the peasants’ ears, soon attracted their attention, and drew them to the apartment. Miss Mulligan requested the eldest of our girls (*Marigo*) to ask them some questions. She asked them accordingly a few very simple matters, but it was quite evident that they were all, both parents and children, too profoundly ignorant to be able to answer the simplest question. Marigo appeared shocked at the gross ignorance of the poor women, and without

being urged at all, prompted by a most affectionate zeal, she immediately began to unfold to them in the most simple manner possible, but with great solemnity of manner and equal propriety, the great truths of religion, beginning with the scriptural account of the creation of the world, and concluding with the birth, life, and death of our Saviour, with particular and forcible appeals to their hearts. It required no little ingenuity to adapt the discourse to the comprehension of so ignorant an assembly: but I am told she succeeded admirably, and rivetted their attention for more than an hour. When she had finished, they expressed their satisfaction, and requested Marigo to come unto their huts and tell them more about the gospel. This she did not fail to do, and she occupied another hour in the farther explanation of their duties to God and their Saviour.

A GREEK BAPTISM.—I must relate another instance that occurred while our little ones were at this same country-house. One of the peasant's children was baptized at the little village chapel, (which the pious liberality of the owner of the estate, our indefatigable friend Bracebridge, raised from the ruins in which it had been buried since the Revolution,) and one of our little girls was selected to be god-mother: as it is not unusual for very young persons to be sponsors in the Greek Church. On such occasions the priest is generally accompanied by a *deacon*, or at least by a *reader*, very often a young lad from one of the schools, whose duty it is to read the Epistle and Gospel, and this service is very often shamefully marred through the ignorance of the reader. It happened, however, that the priest had brought no one with him from town, and among all the male portion of the audience, there was not one who knew a letter of the alphabet. So our good priest, having never read, perhaps, St. Paul's injunction, 1 Cor. xiv. 34, looking round upon the very small assembly, (for there were no persons present but our girls and a few peasants,) asked if any of those girls *could read*. MARIGO, being designated by the rest, and having received permission, therefore stepped forward before the sacred place, and in the most beautiful manner, so wholly different from what had ever before been heard by them, read the appropriate passages. Her task was the more difficult, as the Scripture was of course in ancient Greek, and the language consequently not *familiar* to her, though perfectly well understood, and the character of the text such as is used only in ecclesiastical books. This was assuredly the first time a female was ever known to officiate in the Anatolic Greek Church.

CONCLUSION.—When we look around and see what great things the Lord hath done for us during the *six years* of active labor we have just completed, we cannot be too thankful. Although we have had a variety of trials, they have not interrupted our work; they have been altogether of a personal nature. Other stations established before ours, and some that have been established since, have been swept away by the strong hand of power, or



have dwindled of themselves into nothing. Our friends at home ought to recognise the goodness of the Lord, and his never-failing mercies towards us, when they think of this, and to unite with us in ascribing all the glory to his sustaining providence. All the Missionary stations in the Levant, (of the American Board,) except at Athens and Argos, have been severely visited. At Syra, also, their peace was troubled for a short time, though nothing material occurred. Throughout Turkey, including Scio and Cyprus, the Missionary Schools have been closed by order of the Sultan, instigated by Russian influence through the Patriarch of Constantinople.

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### ISLAND OF SYRA.

FROM THE REV. J. J. ROBERTSON, D. D.

*Syria, Aug. 11, 1837.*

The communication I forward with this, is a portion of the Patriarch of Constantinople's violent edict against all Missionaries and their operations. The former sections, which I had not time to translate, consist of an attack on the character and doctrines of Luther and Calvin. I have not had time to copy the translation I have made, nor even to correct the style or render it less stiff and awkward. I can only answer for its general accuracy. It is producing a considerable immediate effect in the regions out of Greece, but I think that its very violence will eventually destroy its influence. Here in Greece it does little or no harm; and, indeed, I have had various applications from places out of the kingdom, both by letter and by special messages, for the productions of our presses. In all such cases, I have inquired whether they knew of the edict, and the answer has been in the affirmative, but accompanied with remarks that they did not mean to be kept in darkness; that they were living in the nineteenth century, &c.

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## EDITORIAL DEPARTMENT.

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### SPIRIT OF MISSIONS.

The importance of this paper in the Missionary operations of the Church, is admitted on all hands. It ought not to be a tax on the Missionary funds, as its intrinsic value should insure it such patronage as, at least, to defray all the expenses of its publication. This has not been the case heretofore. The first volume, for 1836, was published at an expense, above its income, of about \$750. The second volume, for 1837, in like manner, will cost beyond its income about \$300. The present number of subscri-

bers is less than 2,000. In addition to these, about 800 copies are sent gratuitously to the parochial clergy, with the request that "they will promote its circulation in their parishes, as the Missionary periodical of the Church." It has been the hope of the Committees, that the parochial clergy would generally recommend it to their people, and that a very great increase of subscribers would take place, at least with the beginning of the next volume.

As an inducement to parishes and individuals to interest themselves still more in the work, a considerable change has been made in the terms. It will hereafter be payable on the delivery of the *sixth* or June number, and a large discount will be made where a number of copies is taken. *See advertisement on the cover of the present number.* Agents or parishes desirous of availing themselves of these terms, are requested to give early notice of the number of copies they will receive.

The *third* volume commences with the next number.

The publication of the present number has been delayed a little, by the preparation of an index to this volume.

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#### FUNDS OF THE DOMESTIC COMMITTEE.

The Domestic Committee have received during the month for which acknowledgments are made in this number, \$542 26 ; about ONE QUARTER of the current expenses for that time. About six months have elapsed since making up the annual accounts to be reported to the Board of Missions, during which the receipts of this department have been but \$9134 15 ; only THREE-FOURTHS of the expenditures. It may be interesting, and perhaps useful, to exhibit the sources from which this sum has been received. If there be any part of the Church which has done less than God has enabled it to do, in this period of declension, we pray that, in the remaining six months of the Missionary year, we may see more to encourage us, and cheer the despondency of Missionaries.

From the diocese of New-York, \$1397 58 ; South Carolina, \$1072 89 ; Pennsylvania, \$593 31 ; Virginia, \$468 61 ; Massachusetts, \$374 42 ; Connecticut, \$350 70 ; Ohio, \$340 66 ; Rhode Island, \$170 58 ; Michigan, \$165 00 ; Maryland, \$141 96 ; Georgia, \$122 85 ; Mississippi, \$105 00 ; New-Hampshire, \$93 00 ; North Carolina, \$50 00 ; Maine, \$46 10 ; Illinois, \$45 50 ; New-Jersey, \$37 30 ; Delaware, \$26 50 ; Vermont, \$20 00 ; Indiana, \$7 00 ; Miscellaneous, \$358 79. Total, \$9134 15.



## EDICT OF THE PATRIARCH.

Our space will not admit of the introduction of this celebrated fulmination of the Patriarch of Constantinople, alluded to in the correspondence. The following is an outline of its most important portions. It is headed with Acts viii. 28, 30, and a passage from 1st Timothy. The 6th section is entitled, "Regarding the heretics of the present day, and their machinations," and proceeds in the following strain:—

"The Heretics of our day, holding the same opinions, and being in all respects zealous followers of the abovementioned Heresiarchs, whose name they bear, being most usually styled Luther-Calvinists, have been striving now in these latter times in every way and by every means to infuse the poisonous venom of their various heresies into the ears of the Orthodox, to pollute our spotless faith, and to tear in pieces the flock of Christ. And that they may accomplish these ends they adopt various measures; they announce the diffusion of light; they feign philanthropy; they profess wisdom and instruction, and promise every where the greatest benefits. They wander abroad, now as travellers, now as merchants, now as physicians who receive no pay, and now as Missionaries and teachers. They expend large sums for antiquities of no note; they heal the sick gratuitously; they teach without pay, and all in order to catch the good will of the Orthodox, and to contaminate the doctrines received from their fathers. They go to great expense for the printing of books filled with these their various blasphemies, now indirectly attacking, and now directly attacking, the heavenly doctrines and precepts, traditions and customs, of our Holy Orthodox Church. These they give gratis, or sell at a very low price, under the pretence of doing good, but in reality that they may do harm, by implanting in the hearts of the Orthodox, and especially of their tender offspring, their lawless blasphemies, &c. &c.

The *seventh* section is an address to the Missionaries themselves, saluted by the title of "Satanic Heresiarchs, who in these last days have re-appeared from the caverns of Hell and the depths of the Northern Ocean," and contains an earnest exhortation to desist from their labors. Section *eighth* gives directions to all the Bishops of the Patriarchal See, 1, to establish clerical Committees of Vigilance to promote the principles and objects of the edict in each diocese; 2, to forbid parents sending their children to the schools of the Missionaries; 3, to take away from the hands of the orthodox all the heretical books; 4, to collect together all the translations of the Scriptures in the vulgar tongue found in their provinces, beginning with that of Maximus, a Monk of Callipolis, 1638. Sections *ninth*, *tenth*, and *eleventh* contain exhortations to all orthodox Bishops, Priests, and people every where to the same effect. Section *twelfth*, is an exhortation to those who have become proselytes to the Missionaries, or are in any way connected with them, to renounce their errors, and return to the orthodox pale.

The edict is signed by the Patriarchs of Constantinople and Jerusalem, and by the Bishops of Ephesus, Cysicus, Chalcedon,

Thersalonica, Æta, Demetrias, Eresekios, Samacobius, Heraclææ, Nicomedia, Dercai, Prussa, Philadelphia, Lymnos, Niesaba, Kenstentelius.

*Rev. H. Southgate.*—Mr. S. writes on the 4th August, to announce his arrival on the previous day at Tebriz, in the north of Persia, in health and safety.

*Mission at Syra.*—Letters from Rev. Dr. Robertson, dated 11th Sept. are received. A public examination of the Mission School had just been held by the provincial governor.

*Rev. Messrs. Hanson and Lockwood.*—A joint letter is received from Batavia of the very recent date of 25th Aug. from our Missionaries there, containing, however, nothing of immediate importance. They were anxiously awaiting the arrival of Mr. Boone, who, it will be remembered, had sailed from Boston about seven weeks previous to that date.

## ACKNOWLEDGMENTS.

### DOMESTIC MISSIONS.

*Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th October to 15th November, 1837.*

#### NEW-HAMPSHIRE.

By the hands of Geo. M. Marsh, Esq., Treasurer, through J. F. Sheafe, Esq., being subscriptions of members of the Episcopal Missionary Society of Portsmouth, for Domestic Missions \$15, and for general purposes \$8. - - \$23 00— 23 00

#### MASSACHUSETTS.

By the hands of Frederick H. Stimpson, Esq., Receiving Agent in Boston, received from the Rev. E. M. P. Wells, being weekly offerings of the School for Moral Discipline, Boston, to July 1, 1837, - - - 60 00— 60 00

#### CONNECTICUT.

From A. S. of Essex, for Domestic Missions, - - 2 00  
By the hands of the Rev. N. P. Knapp, from the Young Ladies' Missionary Society of St. Michael's Church, Litchfield, for the Green Bay Mission, - - 25 00  
From a Lady of Huntington, for Domestic Missions in the West, - - 15 00— 42 00

#### NEW-YORK.

Collection in St. James's Church, Hyde Park, Oct. 15th, - 20 73  
Collection in St. John's Church, Kingston, Ulster County, Oct. 15th, - 8 00  
By the hands of the Rev. K. Metcalf Rector, being offerings of the Sunday School of St. Mark's Church, Le Roy, Genessee County, for the Green Bay Mission, - 6 00  
By the same hands, "additional offerings" of St. Mark's Church, Le Roy, for Domestic Missions, - 25 00  
Collection in Christ Church, Tarry Town, Westchester County, on Sunday morning, October 22, - 30 00  
Collection in Zion Church, Greensburgh, on Sunday afternoon, October 22, (in money and in pledges, \$33 90,) - 27 90



Offerings of the Sunday School of St. Paul's Church, Sing Sing, for two months	2 00	
From a Friend abroad, per Mr. Stanford, for Domestic Missions,	5 00	
From a Friend, per Rev. Dr. Hawks, for Domestic Missions,	5 00	
Offerings at the Monthly Missionary Meeting in the Mission Church of the Holy Evangelists, November 2,	3 60	
Annual subscription of Miss Preston, of the same church,	1 00—	134 23

## PENNSYLVANIA.

By the hands of the Rev. Dr. Upfold, through C. N. S. Rowland, Esq., being a collection made in Trinity Church, Pittsburgh, on Sunday, September 17, 1837,	100 00	
By the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, received from the Missionary Association of St. James's Church, Philadelphia, for Bishop Kemper's fund, \$10; and for the general purposes of the Board of Missions, \$10—per Wm. H. Calhoun, Treasurer,	20 00	
By the same, from the Missionary box of the Farrandville Sunday School, "in aid of Missions in Bishop Chase's diocese," per Rev. Wm. Hommann,	2 25	
By the same, from Christ Church, Leacock, for Domestic Missions, per Rev. Mr. Buchanan,	7 50	
By the same, from the Sunday School of the Church of the Ascension, Philadelphia, for the Mission at Green Bay, per Mr. P. Poor, Superintendent,	16 00	
By the same, from St. Andrew's Church, West Vincent, Chester County, for the general purposes of the Board of Missions, per Rev. Mr. Mintzer,	10 00—	155 75

## DELAWARE.

By the hands of H. J. Terry, Esq., from sundry individuals of Immanuel Church, Newcastle, for Domestic Missions,	25 50	
By the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, received from J. H. B., of Sussex County, for Domestic Missions,	1 00—	26 50

## VIRGINIA.

By the hands of the Rev. J. P. M'Guire, received from Henry W. L. Temple, of Essex County, for Domestic Missions,	20 00	
By the same hands, received from Arthur Temple, of the same place, and for the same purpose,	20 00	
By the hands of Wm. H. Hubbard, Esq., Receiving Agent in Richmond, through C. J. Aldis, Esq., received from Miss Nancy Crawford, Amherst, for Domestic Missions,	2 00	
By the same hands, received from Mrs. Cobbs, of Nelson, for the same purpose,	50	
By the same, received from an old Episcopalian, for the diocese of Illinois,	10 00	
By the same, through the Rev. George Lemmon, received from Thomas M. Ambler, Esq., of Fauquier,	10 00	
By the same, from a Friend to Missions,	10 00	
By the same, from Captain B. C. Chinn, of Richmond County,	5 00	
By the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, received from a Lady in Virginia, her "Sunday offerings," for the general purposes of the Board of Missions, by the Right Rev. Bishop Meade,	5 00	
By the same hands, from Mrs. M. Little, of Millwood, for Domestic Missions, per Rev. Mr. Stringfellow,	5 00—	87 50

## OHIO.

By the hands of the Rev. T. H. Quinan, monthly contributions of St. Peter's Church, Rome,	4 60	
By the same, monthly contributions by the Ladies' Sewing Society of the same Church,	4 54	
By the same, monthly contributions by St. Matthew's Church, Ashtabula,	2 14	
From Mrs. A. Bronson, of Boston, deposited in her hands for Missionary purposes, by George F. Roberts and wife, late of Manchester, Vermont, deceased,	2 00—	13 23

Total amount of receipts, \$542 26

## FOREIGN MISSIONS.

*The Acting Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 17th October to 15th November, 1837.*

## MASSACHUSETTS.

From Sunday School Christ Church, Cambridge, \$5; Missionary Society of do. for Africa, \$3,	8 00
From Juvenile Missionary Society of St. James' Church, Roxbury, for Syra,	12 00
From Young Ladies of Miss Spear's School, Boston, for Athens,	2 00
From a little girl of Christ Church, South Leicester,	0 06
A member of Trinity Church, Boston, for Persia,	100 00— 122 06

## CONNECTICUT.

From Parish at Northfield, for Africa,	20 00
Parish at Bethlem,	13 05
Collection at meeting of Litchfield County Clerical Missionary Association, at Plymouth in part,	12 50
Offerings of St. John's Church, Waterbury,	50 00
Three persons at Danbury and Bethel,	3 00
St. Paul's, Norwalk,	17 46— 116 01

## NEW-YORK.

From Mrs. P. G. Arcularius, for Greece,	70 00
St. Mark's Church, Le Roy, Genessee County, offerings of Sunday School, for Greece,	6 00
A friend to Missions, per F. S. Winston—Greece I, Africa I, Persia I,	3 00
A "Friend abroad," per Mr. Stanford,	3 00
Young Men's Aux. Ed. and Missionary Society,	200 00— 282 00

## NEW-JERSEY.

From a Lady,	3 00— 3 00
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## PENNSYLVANIA.

From Thomas Robins, Esq., RECEIVING AGENT, viz:—Missionary Association of St. James's Church, Philadelphia, for China, \$10; Collection in St. Mary's, Chester County, \$10 75; a Lady of Bangor Church, Churchtown, for Africa, \$5; Male Association of St. Andrews, Philadelphia, for Africa, \$10,	35 75— 35 75
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## MARYLAND.

From the Female Benevolent Society of St. Andrew's, Baltimore, per Rev. J. Peterkin, for Africa,	20 00— 20 00
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## VIRGINIA.

From Wm. H. Hubbard, Esq., RECEIVING AGENT at Richmond, viz: Mrs. Cobbs, 50 cents; Mrs. D. Walker, Petersburg, \$10; Mrs. Lucy Wright, Westmoreland, \$2 50; Captain B. C. Chinn, Richmond, \$5; Monumental Church, offerings for Greece, \$32; individuals of St. Thomas, Orange County, \$15; Sunday School of do. \$4 78; Miss A. E. Gull, Christ's Church, 50 cents,	70 28
Mrs. P. Burwell, for Africa, \$5; Mrs. Lucy Burwell, Millwood, for Greece, \$10,	15 00
Miss L. Little, \$5; Miss S. Little, \$5,	10 00— 95 28

## OHIO.

From Mrs. H., Jefferson, for Cape Palmas, per Rev. T. H. Quinan,	2 00— 2 00
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## MISSOURI.

From Mrs. Mary Roberts, of St. Louis, for Athens,	5 00— 5 00
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Total, \$681 10

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